

THE
ANTIMASONIC REVIEW,
AND
MONTHLY MAGAZINE.

MASONIC PROFANITY.

Push about the brisk bowl, let it circling pass ;
Let each chosen brother lay hold on his glass,
And drink to the heart that will always conceal,
And the tongue that our secrets will never reveal.

Constitutions of N. Y. p. 160.

THE exhibition of Freemasonry carries the conviction of horrible impiety to every spectator. Many, on a bare perusal of the disclosures, exclaim at once, "no honest Christian can participate in these abominations;" but more at the sight of the living exhibition, declare, that "this surpasses in impiety the conception of man; and that to profess the Gospel, and to practise the rites of Freemasonry, is attempting to fellowship with Christ and Belial."

Many pure men have withdrawn from the Lodges. Some linger by the way. Others are yet wallowing in the mire, and crying "unclean! unclean!" upon all who have publicly washed themselves of the pollution of Freemasonry. We know them: men who try our patience, and prove our forbearance; men who confidently ask, "Where is the profaneness of Freemasonry? I have taken seven degrees, and thirteen degrees, and I cannot find it?" This is said fiercely, and with a spirit that will,

in some instances, prove too stubborn for even the following facts.

The profaneness of Freemasonry, will appear in its OATHS, PRAYERS, PERVERSION OF THE HOLY SCRIPTURES, and USE OF THE CHRISTIAN SACRAMENTS.

The Oaths.—"Swear not at all," is the command of him who governs all. It were well, if our courts of justice could view witnesses, as the English laws view a British nobleman, sufficiently bound by a sense of honor, without an oath, to testify the whole truth. It is devoutly to be wished, that the form used by our friend, the clerk of Washington county, Ohio, might become prevalent: "as you shall answer it at the great judgment day," being substituted for the usual appeal, "so help me God." Men that do not believe in a judgment day, do not fear God; and the appeal to his name, in an oath, has its efficacy only in the fear of retribution, arising from a belief of his justice and sovereignty.

Courts of justice and the law, have an implied right to administer an oath. The existence of society depends upon the maintainance of justice, and of government; and these are thought to depend upon the fear of an oath. It may one day appear that only bad governments require this support, while the righteous will stand in their uprightness. Certain it is, that tyranny and Freemasonry make immense use of an oath; and the oppressed ever feel justified to break it. The plea of William Tell, and of Washington, is our plea, that the duty imposed by God and our country, is paramount to any duty imposed by man with the sanction of an oath. The oath with the duty enjoined by law, is legal swearing; but an oath with the duty enjoined by a usurper, an impostor, or a madman, is *profane swearing*. This latter is the oath of Freemasonry.

A pirate swears in a storm or a calm, and all consider him profane. Should a clergyman do the same, he would be considered, also, profane. These two meeting a third, and all swearing together, would not improve their

character,—they would be justly considered profane ;—yet this is but a lodge of master masons. Three men compose a master's lodge ; and they without law, impose an oath contrary in many respects to a good conscience, which is neither more nor less, than profane swearing.


They can offer neither propriety nor law, human or divine, to justify their use of the holy name in a masonic oath. Any one man, or three, or seven men, have, in any place, on a foolish or sinful occasion, the same right to administer an oath, that Freemasons have ; and no man will hesitate to say, such an oath is profane, and they, too, are profane, who administer it ; and that false mystery is profane, which requires it.—It is not a holy oath.

A man may not covenant with his neighbor, under the pledge of his right hand cut off, or his eye put out, in case of failure. These are talents entrusted to him to use, and not to barter away ; these are powers given him to cherish, and not to destroy ; these are instruments with which to glorify his Creator, and not to work his own confusion ; and he is but a worshipper of Moloch, who would sacrifice them for his guilt. Most profane was that religion which butchered and burnt the fruit of the body, for the sin of the soul : and no less so is Freemasonry, which mangles and burns the body itself, for the sin of the soul. Much more so is Freemasonry, which having exhausted the imagination with tortures of the body, comes, in the Templar's oath, most impiously to damn both soul and body with a double cup of woes, for one single offence of the heart against masonic duty.

Let the *Rev.* Grand Commander of the United States deny the oath of the Templars, as it is disclosed, if he dare ; and let the Grand Lodge deny the disclosures at Batavia, if they can. Until this is done, the public will believe that the oaths of Freemasonry are profane.

The Prayers.—The invocation of heavenly mercy and wisdom, is the high privilege and duty of erring man. The heart in agony will pour forth its supplications to some God ; and divine revelation teaches us to raise them

to the Father of our spirits, not only in distress, but for daily mercies; not only for food and raiment, but also, for guidance and understanding. He is a monster of depravity, who will mock at prayer to the Most High. He is desperately profane, who will offer a lie to God, by asking for what he does not want; who will say: "Lord, raise me from the sick bed!" when he is doing his usual task; or, "Lord, save me, I drown!" when he is on the dry land. But these are the likeness of Freemasonry's prayer, in the Master's degree. The master bids the candidate departing to play the part of murdered Hiram Abiff: "Farewell! and may the Lord be with you, and support you through all your trials and difficulties." When the candidate returns in the character of Hiram Abiff, he is made to kneel, and his conductor prays over him these words:—

Thou, O God! knowest our down-sitting and our up-rising, and understandest our thought afar off. Shield and defend us from the evil intentions of our enemies, and support us under the trials and afflictions we are destined to endure, while travelling through this vale of tears. Man that is born of woman, is of few days, and full of trouble. He cometh forth as a flower, and is cut down; he fleeth also as a shadow, and continueth not. Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass: turn from him that he may rest, till he shall accomplish his day. For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. But man dieth and wasteth away; yea, man giveth up the ghost,—and where is he? As the waters fail from the sea, and the flood decayeth and drieth up,  so man lieth down, and riseth not up till the heavens shall be no more. Yet, O Lord! have compassion on the children of thy creation; administer them comfort in time of trouble, and save them with an everlasting salvation. So mote it be. Amen.—*Masonic Chart*, p. 41.

This prayer is without propriety in this connexion, unless it has a direct reference to the assault, death, and resurrection of the candidate, in the character of Hiram Abiff, which immediately follows. The candidate unavoid-

ably associates the prayer with the subsequent danger. He lifts his supplication to God in sincerity, while his guide utters it, and before God he is thus made to believe, that danger, or at least, stupendous difficulty lies before him. He is assaulted,—he falls,—and that accords with the prayer; he masonically dies, he is buried, his murderers are taken and executed, he rises again, and his eyes are uncovered; and the whole is either unaccountable, or it is a farce. It is a farce, so profane in its character, that no ordinary assemblage in the theatre would suffer it to be repeated upon the stage.*—Let any Most Worshipful Grand Master deny it, who dare.

The Lodge-room in which these abominations are secretly practised, is publicly *consecrated* to God, with prayer, and then *dedicated* to the Holy St. John.—See *Mon.* 106.

“Permit us, O thou Author of light and life, and great source of love and happiness to erect this Lodge, and now solemnly to *consecrate* it to the honor of thy glory.”

“*Glory be to God on high!*”

[Response by the brethren.]

“*As it was in the beginning, is now, and ever shall be! Amen!*”

After further prayer, ceremony and music, the Grand Chaplain DEDICATES the Lodge:

“To the memory of Holy St. John, we dedicate this Lodge. May every brother revere his character, and imitate his virtues.

“*Glory be to God on high!*”

[Response.]

“*As it was in the beginning, is now, and ever shall be, world without end!*

“*Amen! So mote it be. Amen!*”

This sacrilege is committed ignorantly by the present race of brethren, but wittingly by their founders, for the purpose of imposing upon men the falsehood, that St. John was a free mason. And, furthermore, to persuade

* It is found word for word, in Webb's Freemason's Monitor. Salem, Mass. 1808, p. 76.

men that the unhallowed imprecations, the unrighteous obligations, and the ridiculous ceremonies of the lodge-room, are sanctified, and made acceptable in the mystic chamber, consecrated to the Most High. It is a late thing that we have had dedications of the mystic temple. The earliest writers under our notice, that mention them, wrote subsequent to 1780, *Smith and Preston*; and the clergyman who first took a part in them, appears to have been William Dodd, L. L. D., who unfortunately committed great crimes against his country, before he committed the sacrilege of consecrating Freemasons' Hall in Great Queen street; and who was soon afterward hung at Tyburn, notwithstanding the pressing interference of those for his pardon, that were sworn to obey the grand hailing sign of distress, whenever they should see it, and fly to save their brother's life at the risk of their own.

Our limits will not permit us to enlarge upon the prayers of deceit in the Royal Arch, the Lord's prayer uttered by all the brethren, for one ceremony, in opening the degree of Red Cross Knight, and the numerous prayers of the upper degrees: all intended for a vain show, however sincerely the pious may join in them. The spirit that introduced them among the rites of Freemasonry, is one of deceit, and not of devotion; and such a spirit they profanely inculcate and honor in the dread presence of the Most High.

The Perversion of the Holy Scriptures.—The Bible contains the revealed will of our heavenly Father, and teaches us the way of salvation by a Mediator. It is called holy for his sake, who gave it, and for his sake, who satisfied its law, and sealed its doctrines with his blood. Those who despise it, dishonor him who gave it, and those who pervert it, mock at the blood which seals it. We speak as to those who believe. The man who would read the 12th Chap. of Eccles. as it is read in the third degree, makes it, with the prayer already noticed, speak an impious fraud. (*See Freemasons' Monitor, Salem, 1808, p. 74.*) In the degree of Mark Master, too much is done profanely to be

enumerated. Some of the more striking parts are found on page 87 of the last quoted work.

The candidate brings in the cap-stone of an arch, which the examiners, ignorant of its use, are made to reject and throw away. Afterward the candidate gets in much trouble on account of it, and at the winding up of that part of the farce, the passage from Psalm cviii. 22., Matt. xxi. 42., Luke xx. 17, and Acts iv. 11. is four times read, and in the last form thus :—*This is the stone which was set at nought of you buidlers, which is become the head of the corner.* (See *idem.* p. 88 ; and *Light on Masonry*, p. 98.) The words that are by divine revelation applied to him who was rejected of the Jews, are perverted by Freemasonry, to form an humble part in the delusions of the lodge-room : and, as if to make the profanation more remarkable, the passage is read in each of its four variations ; but as in every variation the Bible applies it to the Lord Jesus, so in every variation does Freemasonry most profanely apply it to the mock key stone, brought in by the deluded candidate.

When this is done, he submits to the oath, and the Master presents him with the above key stone, which is made of wood, and painted white, saying : “ To him that overcometh will I give to eat of the hidden manna, and will give him a *white stone*, and in the stone a *new name* written, which no man knoweth saving him that receiveth it.” Rev. ii. 17 ; *Light on Masonry*, p. 99. Thus the solemn words, addressed in apocalyptic vision, by the Son of God, to the church at Pergamos, are introduced to beguile the candidate with the hope, that Freemasonry is holy, and has yet manna hidden to feast the wise and persevering. To conclude this degree, our Lord’s parable, likening the kingdom of heaven to a householder, who went out early in the morning, and again at the third, sixth, ninth, and eleventh hour, to hire laborers into his vineyard, is soberly acted like Hamlet upon the stage ; and while it pleases the fancy of the pious, its degradation of the parable assures the contempt of the impious. See *F. M. Mon.*, p. 91. ; *Bernard*, p. 102.

One thing not to be forgotten, is, that these passages from the New Testament, make a part in the real transactions at the building of King Solomon's Temple! which anachronism is useless, except to forestall the candidate with utter disbelief of both Testaments, even of all divine revelation.

The next instance of perversion to be noticed, is in the degree of Most Excellent Master.—The brethren are gathered upon their knees around the altar, with hands locked and heads bowed, leaving a place for one vacant; when the High Priest from his seat reads the 24th Psalm: "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." &c. At the 7th verse: "*Lift up your heads, O ye gates!*" all the brethren look up; then they bow again, until, in the 9th verse he reads:—"Lift up your heads, O ye gates; even lift them up, ye everlasting doors, and the King of Glory shall come in. Who is this King of Glory? The Lord of Hosts, He is the King of Glory." Here they lift up their bowed heads, and hold them up, until the "Most Excellent High Priest" has descended, and entered the vacant place in the ring, exactly as if he represented the King of Glory, and on their knees they perform the Masonic feat, called *balancing*! See *Mon.* 147.; *Bernard* 117.

Once more we notice a particular perversion of the Holy Scriptures by Freemasonry. It is not only an art of the craft to hide the thought of a Mediator from every religious service in the first three degrees, under the sham pretence of worshipping according to the good old way of Free Masons in the time of King Solomon; the order go one step further, and leave out his precious name from those parts of Scripture, which they take occasion to use. In the degree of Mark Master, the "charge to be read at opening the Lodge," commences with the first five verses of I Peter, chap. ii., stopping short of the last word in the fifth verse, on which word, as a door on its hinge, the sense of the whole five verses hangs and turns: the word is: "Jesus Christ." And the art of "*wunderwerkynge*"

is not content with this slight upon the name, which is exalted over all; it advances in *its* way to perfection, one step higher, and boldly seizes for its Most Excellent High Priests, a title that crowns, in the Bible, the head of the KING OF KINGS, AND LORD OF LORDS. Of one do the Scriptures testify: "*Thou art a Priest for ever after the order of Melchizedec*"; but impious Freemasonry perverts this passage of Scripture, to make it testify of all her bastard High Priests. And to carry the idea of a superiority in its priests, founded on profane swearing, the order goes on to pervert the Scriptures, by a further quotation; "For those priests, were made without an oath; but this with an oath, by him that said unto him:—"*The Lord swear, and will not repent. Thou art a priest for ever, after the order of Melchizedec.*" See the *High Priests' Degree*; *Mon.*, p. 179; and *Cross' Chart*.

To reason upon these things is fruitless. The facts speak for themselves. That they are facts, hard to believe, we acknowledge; but when we find them in Webb's Monitor, and in Cross' Chart, confirmed and explained by the knowledge, that the rites with which they are connected, were all the invention of a school of infidel philosophers in France, near the middle of the last century, and were first introduced into this country by Jews, we may well be alarmed; and when they are exposed by seceding masons, and stand a twelvemonth before the public, and are not contradicted by Lodge or Chapter, we must believe them, and we are guilty if we fail to act in that belief, so far as to use all lawful means to destroy that Mystery, in which they naturally inhabit.

We omit the reading of Judas's treason, which makes the second lesson, and of the passion of the Lord, in the garden of Gethsemane, which makes the third lesson; and of the crucifixion of our Lord Jesus, which makes the fourth lesson; and of the visit of Mary to the sepulchre, on the morning of the resurrection, which makes the fifth lesson; and of the election of Matthias to be one of the twelve apostles, which makes the sixth lesson, in the fool-

eries of the masonic order of military Knights Templars. They are all found in *Cross' Knight Templar's Chart*; and the second and fourth lessons are also found in the *Free Mason's Library*, under the head, "Orders of Knighthood;" where may also be found the commission of our ascended Lord to his apostles: "Go ye, therefore, and teach all nations, baptizing them," &c. And further: "Jesus said unto his disciples, as my Father has sent me, even so send I you. And when he had thus said, he breathed on them, and said unto them: "*Receive you the Holy Ghost; whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain, they are retained.*" The italics belong to that book of constitutions, from which this extract is made. *F. M. Library, p. 292.*

It would be easy to fill these pages with extracts of the Scripture, similarly perverted in the books and ceremonies of Freemasonry; but we conclude this prolific head with pointing out the profanation of the whole Bible, to play a part as *one* great light of Masonry, where the square and the dividers make the remaining two! It lies continually open in the lodge-room, the square and compasses crossed upon its pages; and is borne in the same manner, on public days, in the Masonic procession, by some grey headed brother, who has oftentimes the reputation of a rake.

Use of the Christian Sacraments.—Freemasonry is a system of many degrees. The Master cannot say to the Royal Arch: "You are not a brother;" neither can a Royal Arch Companion say to a Knight Templar: "You wander from the sound principles of the Order;" nor can either say to a Rose Cross Knight: "Your ceremonies are no part of Freemasonry." The system is one; the parts above, are, by the very constitution of the order, concealed from the parts beneath. No man, who has not approached the giddy height, may venture to decry what he does not comprehend; and if honest men or fools, choose to give for a pass word, IMMANUEL, in the degree of Rose Cross Knight, the men who give, I AM THAT I AM, in the Royal Arch, cannot complain; and if men choose to

light their Lodge with a representation of the burning bush, in the sublime degree of *Perfection*, those who make the same awful scene a part of the Royal Arch ceremonies, have only to confess: "Our example is their warrant." To the world, it matters not in which degree of Freemasonry, abominations are committed. The only inquiry is, are they committed in any degree allowed by the authorities of the Order? If they are, away with both the topstones, and also, the foundations of the Order. "Come out of it, whether you stand in the upper chambers, or in the basement story. Come out of it openly, come out of it entirely, forsake it publicly, that your example may be a light to others."

Our business at this time, is with facts, of a character to move every pure heart far beyond the eloquence of words. And it is a fact, that, in the ceremonies of the system of Freemasonry, the Christian Sacraments are profanely mocked with a masonic celebration! The root of Freemasonry, is falsehood; the first three degrees are the stock; and the upper degrees are the branches, to the number of fifty-three in America, and ninety or a hundred, on the continent of Europe. The upper degrees all branch out of this stock: they are all supported by it; and they draw their nourishment through it. "The sublime degrees," are not a wild scion grafted into pure Freemasonry. They are the natural branches, partaking of the same form, wrapped with the same mystery, constituted of the same material, nourished by the same vital juices, growing out of the same soil, and serving to bring the natural fruits of the tree, to its boasted *Perfection*. The whole is one *Bohon Upas*, infecting the moral atmosphere with deadly poison, distilling venom into gentle bosoms, infusing malice into honorable minds, spreading calumny through the earth, and stimulating mortals to "VENGEANCE." In its shade, historic confidence decays, holy piety withers, and the family hearth is forsaken. This *Upas* has grown and borne fruit luxuriantly in France, Germany and Italy; it is cropped close in

Great Britain; it is levelled with the earth in Spain and Russia; and it remains to be uprooted in this Republic. Efforts to cut down and destroy this stem of terror in Mexico, and of tyranny in New York, are regarded by many freemen, with a jealous eye; and are rated by some Christians, among the efforts of a disturbed imagination, or of a selfish ambition!

"They represent Jesus at the moment of his baptism, with his hands crossed upon his breast, *as in our Rose Cross Degree*; and St. John pouring some water upon his head, with a cup, in the midst of Jordan."—*Esprit du Dogme de la Franche-Mac.* p. 102.*

"In our mysteries we preserve the recollection of the ceremony of ancient and modern baptism, in the degree of Grand Architect, and in many other orders and rites." *Idem*, p. 108.

On looking into these degrees, Rose Cross, and Grand Architect, in *Bernard's Light on Masonry*, we do not find the ceremony exactly given. But this is found p. 304, of that work, in the degree of Scotch Master. "He (the candidate) is caused to advance to the brazen sea, from which the Master takes water, with an urn, and throwing some drops on the left side of the candidate, says: 'Be purified.'" He is then presented with *Zedidiac*, for a pass word; *Urim* and *Thumim* for a word of communication; and יהוה, which is in Hebrew, *Jehovah*, for an incommunicable word!—*Webb's Freemason's Monitor*, Ed. of 1802, New York, and 1808, Salem, Ms., treating of the *Grand, Elect, Perfect* and *Sublime Mason*, says: "The most perfect presents the candidate with bread and wine, saying: eat of this bread with me, and drink of the same cup, that we may learn thereby to succour each other in

* "On représente Jesus au moment du baptême qu'il regoit, les mains croisées sur sa poitrine, comme dans nos R. R. . . et St. Jean, versant de l'eau sur sa tête, avec une coupe, au milieu du Jourdain."

We shall some day find authority to say, that, in one degree of Freemasonry, the master pours wine on the head of the candidate, and, at the same time, gives him a new name.

time of need, by a mutual love, and participation of what we possess."

In the degree of Rose Cross Knight, is this scene ;—"A table covered with white, on which is a loaf and a cup of wine. A small paper on the table is inscribed with the initials J. N. K. J.* The Knights are ranged in two lines, the Wardens at the head, and the Master between them. The Master breaks a small piece from the loaf, and passes it round : takes the wine, drinks, and passes it round. All having drank, the Master says, IMMANUEL. The Senior Warden says, Peace be with you. The Master turns up the empty cup, takes the piece of paper from the table, sets it on fire, and casts it into the cup, where it is consumed : when he says, *It is finished.*' See *Ber. Light on Masonry*, p. 321 and 231 ; *Abbe Barruel*, Vol. 2 ; and *Esprit du Dogme*, p. 139.

The Scotch Knight performs the same rite under the name of *Agapé*, a love feast. The Prefect, (a loaf and a chalice of wine standing before him,) says :—"Jesus of Nazareth, our Grand Master, in the night in which he was betrayed by his friends, persecuted for his love of truth, imprisoned, and condemned to die, assembled his trusty brethren, to celebrate his last love feast,—which is signified to us in many ways. He took bread, (*taking it*,) and broke it, (*breaking it*,) and blessed it, and gave it to his disciples &c. This shall be the mark of our holy union &c. Let each of you examine his heart, whether love reigns in it, and whether he, in full imitation of our Grand Master, is ready to lay down his life for his brethren." *Robison's Proofs of a Conspiracy*, p. 143 ; *Abbe Barruel*, Vol. 2, p. 158 ; *Esprit du Dogme*, p. 139.

We wish that the institution could clear itself of these things. The details are shocking, the actual representation must be incalculably hardening. Masons will attempt to clear the order by saying, "such things are no

* JESUS OF NAZARETH, KING OF THE JEWS.

part of masonry." As well may the root say: "I bear not the fruit; I am not responsible for the tree top; I am quite underground, in another element."—As well may the stock say: "this is no part of me, examine and see; I grow from the ground to the branches; and what the branches may be, or the fruit, is nothing to me; I am the honest and harmless trunk."—Even the branches may say: "We are honest branches; if fruit hangs on us which is not good, that is not our fault, but the fault of the bad fruit." The fruit: "Those who dislike, need not eat." We turn back, then, to the root, the sober, moral, and religious part of the order, withdrawn from public view, concealed beneath a world of cares, and apparently in another element, disconnected with Freemasonry: we dig it up, and, strange to tell, the tree falls and dies. The men who are diverse from the active spirits of the mystery, as the root is diverse from the branches, are the strength and support of the order. When they are upturned in Masonry, the whole system will perish, fruit, stock, root, and branch.

These disclosures by Barruel and Robison, eminent men and Freemasons, were made thirty years ago; they were reprinted in this country, and were the theme of many sermons, books and conversations. But the hundred tongues of Freemasonry, with face of brass, cried them down, down to oblivion! Her supporters have confidence, that she will, also, outlive this storm, and sail again with increased canvass, like Old Ironsides, more glorious for her victories. This is what we try to prevent. And our hardest foes, are the men who fear God, and who do not love Freemasonry;—but who are members of the order, and see no evil in it; men who will not praise or defend the cable tow, but will traduce the brethren that break it; men who are ignorant of the harm that Freemasonry does, but are fully informed respecting the Seceders!

We have omitted the profanations of the Royal Arch, for the purpose of taking that degree up another day. We have not pointed out those of the Knights of the

East and West,—in which degree, the master is called ALL PUISSANT. He has a Bible with seven seals appended. These are broken in the manner of the seven seals in Revelations. Four men, with bladders, play the part of the four winds; then the seven lodge trumpets sound with distinct notes, and with distinct events; and, at the sound of the seventh, the candidate is admitted to the Lodge, for heaven.—*See Bernard's Light on Masonry.* Every species of profanation is studied and practised, under the mystic garb of Freemasonry. These are but samples of the whole system, taken from degrees of different grades, acknowledged in the book of Constitutions of Maryland, *F. M. Library, p. 317*; and in the circular of the Puissant Sovereigns of South Carolina, addressed to the inhabitants of both hemispheres.—*Charleston, Dec. 4, 1802.*

It is impossible for masons generally, to go through these ceremonies with a profane purpose of heart. They do these things, for the most part, believing them to be sacred, as they believe them to have been practised by Solomon, St. John, and other holy men. It is a fact, dispose of it as we may; they believe honestly in the falsehood, and they practise solemnly the profanity. They do so: and when they come to know that the foundation is false, they will be ready to allow, that the superstructure is profane, and they will forsake and renounce the whole system with penitence and sorrow.

MASONIC OATHS AND OBLIGATIONS.

Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain.—*Decalogue.*

No obstacle to the downfall of Freemasonry, will compare in importance with the oaths. While these remain sound, the Order will live; while these are held sacred, the vital parts of the system are safe. The oaths of Freemasonry, are the heart of the Order; when these are pierced, it dies.

The oaths are, also, the mind and the strength of the Order:—when these are understood, Freemasonry is made

manifest ; when these are broken, it falls. The blood of the system circulates through the oaths ; break these, and life flows through the wound. Therefore, Freemasonry clings to its oaths, as to life ; the Order defend the sanctity of the oaths at any expense. They will give up the entire system, to save only the oaths ; but these are sacred : no man may overpass or pass through them harmless.

An oath for confirmation, is the end of all strife ; so that when a just man, by an oath, clears himself of secret crime, he is innocent. " He that sweareth to his hurt, and changeth not, is accounted worthy to dwell with God." Therefore, she was, perhaps, right, who, for thirty years, refused to rest on a bed, seeing that she had sworn this, until her brother's safe return ; and in the night of the oath, death took him. Death only released her from the hurt sworn to herself ; but the oaths of Freemasonry are a hurt sworn to others, from which we should rejoice to be saved, as when *David* spared *Nabal* and his house.

Oaths are not a light thing. Oaths are not to be tampered with. They may not be taken on light occasions ; they may not be kept in part, and, in part, be broken. Therefore, we hate Freemasonry : it is the most impious school of profanity, and trifling with an oath, that a decent man can be induced to enter. No honest man can keep the masonic oaths in their literal sense ; and so *Freemasonry* sets men to tamper with an oath ; to put upon an oath, a construction which admits, forsooth, of their keeping it ! What iniquity ! what immorality ! what a shaking of the pillars of justice, when 100,000 men, honest men, in the United States, have secretly been taught to put their own construction upon a solemn oath ; and to keep it, only where they consistently can ! Suppose 20,000 of them carry their masonic practice into our judicial courts, and there tell as much truth, not as the oath requires, but as they *consistently can* ? The heart sickens, both with the prospect, and with the recollection of much swearing of this sort, which, if not learned in

the Lodge-room, Freemasonry is, nevertheless, most competent to teach, and most faithful to inculcate.

And here is the cunning of this impious mystery : having sworn its dupes by the holy name, to serve its purposes until death, it *would force them to continue in sin*, by the power of Holiness ; it would bind them by the fear of God, to worship that old Serpent, the devil ! it would compel them by an oath, to despise the revelation, and to profane the name of that God, in whose name the oath is taken. What effrontery ! what malice ! A vagabond who should be wilfully guilty of the profanations of Freemasonry, would be liable, by common law, to an indictment for blasphemy, would be sentenced to the pillory, as if to avert the indignation of insulted heaven from the polluted land, and to conduct it down upon the guilty head alone. "But he has sworn to blaspheme," says Freemasonry ; "and he must blaspheme, or he will break his oath ! He has sworn to offer deceitful prayers, and to mock the sufferings and death of the Lord Jesus ; and if he confess his sin with penitence before God, and humble warning to men, he is forsworn, he is a perjured knave, he is a worthless vagabond !"

There are two sorts of oaths, the one holy, the other profane,—as there are two sorts of religious worship, one true, and the other false. A holy oath is most sacred, and its obligation can never be destroyed, except by an act of Providence, or by the literal fulfilment of its requisitions. But a profane oath is forthwith to be repented of, as a form of false religious worship is to be renounced without delay.

There *may* be solemn covenants between private parties, justifying an appeal to God the omniscient and the true ; but to make this appeal solemnly on *common or light* occasions, or for a trifling and deceitful purpose, is profane, and tends to degrade an oath in the esteem of all parties.

An oath administered by the lawful magistrate, is holy, when the same, administered without authority, is profane.

The oaths of Freemasonry are only a bold attempt to purloin the seal of heaven, and to affix it to a gross imposture.

Oaths are simply *declarative* or *promissory*. A declarative oath relates only to facts, and, by its nature, it admits of no conditions, as, that "Morgan has expiated the penalty of his masonic obligations with his life." This declared under oath, is, of itself, a true or a false oath; neither time, nor circumstance, nor condition can change it. On the other hand, a promissory oath is, in its nature, conditional, and, of necessity, dependent upon the promise, and its attendant circumstances. Of this sort, are all the oaths of Freemasonry.

A man, in the marriage covenant, promises to love and cherish his wife; she promises to love and honor her husband. No conditions are inserted in the oath: these are implied by the nature of the case; and if the condition of the parties is changed by death, or defilement of the marriage bed, the oath is annulled.

A subject swears fealty to the government, or to his prince. The oath is unqualified; but, by the nature of the case, if the government departs from its legitimate authority, or the prince becomes a tyrant, or a fool, the conditions are changed, and the oath becomes a dead letter. So Luther and the Reformers regarded their oath to the Roman Church, and so our Fathers regarded their oath to George III, and to the British government.

The sacredness of a promissory oath, depends upon two points: the name of the holy ONE, and the righteousness of the promise. The name of the Most High does not alone make a promissory oath, however repeated; nor does that name, when connected with a sinful promise, constitute a sacred obligation to any duty, save to repent of the profanity. Otherwise, it is manifest, that the name of the only just ONE, might be consistently used by wicked men, to execute revengeful or treasonable designs. Men might make oath to kill, and then commit murder against conscience, for their oath's sake. We have a

memorable example of this in the case of Herod and the Baptist.

A promissory oath must depend upon conditions. It is absurd to say that a man shall serve and honor the king who has become a demoniac, or love and cherish the wife who has become an adultress, or obey the prince or commander who never had any legal authority, but is an impostor. It is preposterous to consider a man bound to a knave, to whom, in the simplicity of his heart, he had plighted his solemn faith for supposed purposes of benevolence. It is folly to uphold a lie, to which we have sworn, in the honest belief of its truth. It is impious to plead the sanctity of an oath, in excuse for giving the reins to licentiousness. It is the height of profanity to plead the fear of God, and a reverence for true religion, in favor of that institution which mocks heaven with hypocritical prayer; to plead veneration for an oath, in support of a system, which despises him whose name alone sanctions that oath; which seizes upon his titles, degrades his revealed law, and treads under foot the testimonials of the shedding of the blood of the Son of man. Monstrous iniquity, that would hold up itself by the throne of God! Impudent blasphemy, that would cover itself beneath the panoply of the Almighty! Daring imposture, that would perpetuate itself in the name of the Most High!

That we have sworn to Freemasonry a promissory oath, we confess to the world with shame, and to the Father of our spirit, with penitence and grief. We did it fairly, as expressed in the words required of us by the institution, before our introduction, viz: "I do seriously declare upon my honor, that, unbiassed by friends, and uninfluenced by unworthy motives, I freely and voluntarily offer myself as a candidate for the mysteries of Freemasonry; and that I am solely prompted to this measure by a favorable opinion, which I have conceived of the institution, a desire for knowledge, and a sincere wish to be serviceable to my fellow creatures. And I do further solemnly pro-

mise, that I will cheerfully conform to the ancient established usages and customs of the society. Witness my hand"—*Hardie's Mon.* p. 69.

This on our part was done with integrity; and the institution that beforehand demanded and sought our *favourable opinion*, and that ambitiously cherished our *desire of knowledge, and of usefulness to our fellow creatures*, afterward cheated us with ashes for bread, and for truth, with ceaseless falsehoods. As for ancient and established usages, it had none; but it had degrading and profane ceremonies, that made us the mirth of the idle, and the grave subject of an impious delusion. We could not at once credit the extent of the imposition: we rather mistrusted our own judgment, than the entire falsity of Freemasonry. We moved carefully in making our conclusions to the contrary of the great and wise and good men, who belong to the fraternity. But now it is done, we fearlessly abide it. To the system we ignorantly swore for truth; shall we obey it? To the institution we bound our souls for good, it is not good; shall we serve it? To Freemasonry we made a promissory oath for the wisdom of king Solomon, and the love of the St. Johns; but it is the product of a London tavern, and the tool of the basely selfish; shall we transfer it in honour to the rising generation? No, no!

We solemnly covenanted with Freemasonry. We did it foolishly, but honestly. The covenant was on one side, as the form of a promissory oath always is; but it was not made without conditions, implied and understood on both sides, which vitally affect its obligation. We were required to make it *without any reservation, mental evasion, or equivocation whatsoever*. This implied that it was also administered by Freemasonry, in the same spirit, without deceit in the heart, or equivocation upon the lips, or harm in the design. Certainly, in a solemn covenant, the requisition of integrity must be mutual. The subject swears faithfully to obey, but this of necessity implies that the prince shall faithfully govern: that he has a legitimate

title ; and that he will administer the government according to the law, and the constitution.

We were honest with Freemasonry ; but the institution most foully and maliciously cheated us : and did we suffer alone, we *might* bear it in silence ; but duty demands its exposure, for the safety and warning of others. Are we bound to faith, while it is *free* to utter lies ? Are we bound to secrecy, while it is free to cover iniquity ? Are we bound to service, while it is free to commit a breach of the laws ? May the rogue exact a fulfilment of the covenant, when he has kept honestly no part of it ? May the knave bind honest men to act as stool pigeons for his game ? Can impious Freemasonry use a holy cord to bind just men to a system of gross profanity ?

No ; the obligations of a promissory oath are mutual. The promissor and the promisee have each a duty to perform. Should Freemasonry fulfil the promises that induced the candidate to take her oath, he is bound by that oath ; but when she fails *altogether* on her part, reason and common sense declare, that he is free on his part.

Human example is not safe authority, else Freemasonry might escape our censure ; but it is safe to oppose the example of the wise, to the reproaches of hasty men : and we challenge the reviler of seceders to answer candidly, whether the impositions of the British government upon our ancestors were so great a violation of their covenant with an oath, as the impositions of Freemasonry are a violation of our covenant with an oath ? There was a legal government in Britain ; but there is no ancient Freemasonry. George III. was the lawful sovereign, but there cannot be a lawful successor to King Solomon in a lodge-room. The tyranny of Britain was partial and qualified, that of Freemasonry is total and base. Our fathers gained renown, and served their country, by disowning British allegiance ; we do no discredit to our sires, by renouncing Freemasonry. We honour them ; and inasmuch as we share their reproach, we shall share their victory too. In the autumn of 1775, few men in Europe

would have exchanged names with the commander of the rebel forces in America ; but in 1800, few again would have refused all the trials of Washington's life, to inherit the name conferred on him at death ; the Father of his country.

HISTORY OF SCOTCH MASONS.

“ In primitive times,
When men by high crimes
Occasioned a great devastation,
The flood did abound,
And all men were drown'd,
Save a Free and an accepted Mason.”

The Scotch Masons are a distinct order of the mystic fraternity. They claim antiquity in their own right by a fair record in Kilwinning Lodge. “back as far as the end of the fifteenth century.” *Lawrie, p. 89.* They despise the claims of the Grand Lodge of England to superior years, and maintain their own supremacy in many countries of Europe, and in Mexico. *Lawrie, p. 92.* The Grand Lodge of Scotland practise the three degrees of Old Hiram, and no more ; for they are restrained to them, by the statute of 1798. But *Scotch Masonry*, otherwise called *the Scotch rite*, or *Scotch degrees*, consists of three peculiar degrees called *Le Petit Architect*, *Compagnon Ecossais*, and *Le Maitre Ecossais*. It is curious that the Scotch rite should have French names ; but that will be explained.

Whether the Kilwinning Lodge is of the Scotch rite, may be doubted. We suppose their present masters word to be like that of England, mah ! hah ! bone ! But the name of the *candidate* in the Scotch rite is *mo-a-bon* ; and thus it seems that a word sworn never to be given above the breath, and then upon the five points of fellowship, in the usual Lodges of Freemasonry, is the common

name of the candidate in the Scotch rite. The words are spelt differently it is true ; but a novice in the French and English languages, will see that the sounds closely approach each other ; and that the words are one. Whether the *Escossais* of Mexico take only the Scotch name, and use the rite of Old Hiram, we know not, but we suppose they do, as the *Yorkinos*, the other party of Mexican Masons, take the name of the ancient York Masons of England, and practice the death of Hiram Abiff.

It is impossible to make clear the labyrinth of Masonic degrees, and rites, and delusions, in one paper, except by levelling the whole with the strong arm of truth. This we do, unmindful of the tales of Solomon, or of St. Andrew.

We find in the *History of Glasgow*, that inhabitants of burghs, in North Britain, are divided into two ranks, merchants and tradesmen ;—merchants buy and sell, and tradesmen are *mechanics* of all kinds.

The merchants are in *one* corporation, called the *Gild* ; the trades are in *thirteen* separate corporations. And no man can buy or sell, or exercise any trade, until he has entered one or another of these corporations, and paid his *freedom fine*, that is, his initiation fee.

Merchants enter with an *oath* and freedom fine.

The trades are,				HAMMERMEN,
Tailors,	Weavers,	Wrights,	MASONS,	
Cordwainers,	Bakers,	Coopers,	Gardeners,	
Maltmen,	Skinners,	Butchers,	Barbers,	

each governed by a Deacon, Collector, and Masters.

The era of the erection of these different corporations, is between A. D. 1520, and 1560 ; and the cause of erection in all of them, was, to raise a fund for the maintenance of the poor. See *History of Glasgow*, by John Gibson, A. D. 1777.

That corporations of this kind existed among the mechanics of Scotland, of which the operative masons were one, we have been ever ready to admit ; and that the con-

venticle of Kilwinning may be the oldest of this sort, we are not disposed to deny ; but that any one of them pretended to the mystical fellowship of the five points, *foot to foot, knee to knee, breast to breast, hand to back, and mouth to ear!* is what we do not believe. The thirteen corporate bodies in Scotland, above-named, grew up in the form, and on the principle of the ninety companies of London Mechanics. Free Masons were free men of the Masons Company, men who had paid their freedom fine, and had become entitled to "*the rights and benefits*" of a master of the work, and to relief in misfortune from the charity fund. Such Masons were undoubtedly found at Edinburgh, Kilwinning, and Glasgow, as well as in London. But that these men were made to play the part of a poor blind candidate, "neither naked nor clothed, barefoot nor shod, hoodwinked, and having a cable tow about the neck," is what we deny, and fearlessly challenge Freemasonry to prove, save from her own false lips.

In every trade there are technical expressions, and peculiar customs, upon the understanding of which, the decisions of justice often depend. The Masons, by favour, had in France, a *masons' court*, held at the palace in Paris, from which appeals lay to parliament. This was established A. D. 1645. See *Lawrie*, p. 110, quoting *Dictionnaire de Trevoux*, Vol. 5. p. 23. Some Masons of Scotland, about the same time, made the following grant, found in *Hay's Memoirs*, A. D. 1700. It begins, *Be it kend till all men, be their p^t letters &c.* To save trouble we give it in modern English at once, and refer the critical reader to *Lawrie's History of Freemasonry*, Edinburgh, 1804, p. 297.

Be it known, to all men by these presents, that we, the Deacons, Masters, and Free men of the Masons, within the realm of Scotland, with the express consent of William Shaw, master of work to our Sovereign Lord *for sa meikle as* from age to age it has been observed amongst us, that the Lords of Roslin have

ever been patrons and protectors of us and our privileges ; likewise our predecessors have obeyed and acknowledged them as patrons and protectors, while that within a few years, through negligence and slothfulness, the same has passed from us, whereby not only has the Lord of Roslin been out of his just right, but, also, our whole craft has been destitute of one patron, and protector, and overseer, which has engendered many false corruptions and imperfections, both among ourselves and in our craft ; and has given occasion to many persons to conceive evil among us and our craft, and to leave off great enterprises of policy by reason of our great misbehaviour without correction, whereby not only the committers of faults, but also the honest men, are disappointed of their craft and profit :—as likewise, when divers controversies fall out among ourselves, there follows great and manifold inconvenience, for want of one patron and protector ; we not being able to wait on the ordinary judges and judgment of the realm, on account of our poverty and the tediousness of process : FOR REMEDY WHEREOF—We, for ourselves, and in the name of all our brethren and craftsmen, with consent aforesaid, [of William Shaw] agree and consent, that William St. Clair, now of Roslin, for himself and his heirs, *purchase and obtain* of our sovereign Lord, liberty, freedom, and jurisdiction over us and our successors in all time coming, as our patron and judge, so that hereafter we may acknowledge him and his heirs to be our patrons and judges, under our sovereign Lord, without any appeal from his judgment, with power to the said William and his heirs, to depute one or more judges under him, and to use such ample and large jurisdiction over us and our successors, as it shall please our sovereign Lord to grant him and his heirs. *Sic subscribitur.*—So it is signed. William Shaw, master of work ; Thomas Weir, mason in Edinburgh ; Thomas Robertson, Warden of the Lodge of Dumfermline and St. Andrews, and [others] *with our hands laid on the pen*, by the notary, at our command, because we cannot write. Ita est, Laurentius Robertsone, notarius publicus, ad præmissa requisitus de specialibus mandatis dictarum personarum scribere nescientum, ut aparuerunt teste manu mea propria.”

In all this the notary is the only *Freemason* ; the others are men belonging to “*the craft and mystery*” of laying wall in mortar. They sign away their right, to be pur-

chased of the king by the Lord of Roslin, plainly confessing that they do not know how to write, while the notary swells out with his signature, in the rotundity of mystic Latin. "So subscribes Lawrence Robertson, public notary, to the above concessions, required thereto by the special orders of the said men who know not how to write, that these things may appear tested with my own hand."

This is the first document presented by the masonic books, to show the antiquity of the order in Scotland. It has neither date nor place affixed; but *Lawrie*, p. 102, says, it was done in the reign of James I of England, A. D. 1603 to 1625. It was followed by another of the same tenor, dated at Edinburgh, 1630, ratifying the above grant to Sir William St. Clair, the son and heir of the above-named; and it was also signed by a number, "with our hands at the pen, led by the notary, at our command, because we cannot write."

This second document is even plainer than the first. It sets off, "Be it kend till all men by their pⁿt letters, us, the deacons, masters, freemen of the masons, and *hammermen*,"* &c. So that there were free hammermen, subject to the Most W. G. Master of the Masons and *Hammermen*, in Scotland,—A. D. 1630. See *Lawrie*, p. 300. We are inclined to believe, that the Scotch mystics, finding their English brethren profit by a *free* use of the *Statute of Labourers*, inconsiderately seized upon these old papers to prop up Freemasonry in North Britain; but it is only necessary to read them, in order to be satisfied that they belong exclusively to the generous leather aprons of operative masonry and smithcraft, and not to the white bibs of false and speculative masonry.

The next tangible point in the history of Scotch masonry, as it is written by masons, is presented by the formation of the Grand Lodge of Scotland, A. D. 1736. From the date of the last deed, by which the operative masons and hammermen of Scotland, acknowledged Sir

* Those who live by the hammer, *smiths*, blacksmiths, silversmiths, &c.

William St. Clair, of Roslin, and his heirs, to be their patrons and judges, under the king, without appeal from their judgment, hereafter for ever, A. D. 1630, to the time of instituting the Grand Lodge of Scotland, A. D. 1736, is a period of 106 years ; and historians who can discern facts so nice, in the distance, as that Ham tyled for the Lodge, in the Ark, and that the Fellow-craft masons of Solomon's Temple wore their aprons with the flap tucked under the apron-string, ought not to slip over the whole of that period, without so much as recording the names of the Grand Masters in Scotland. We give Lawrie's concise account of it, in his own words.

"Notwithstanding those civil commotions which disturbed Britain in the seventeenth century, Freemasonry flourished in Scotland, under the auspices of the Sinclairs of Roslin. No particular event, however, which is worthy of notice, occurred during that time, or even during the remainder of the century. The annual assemblies of the fraternity, were still held at Kilwinning ; and many charters and constitutions were granted by the Lodge of that village, for the erection of Lodges in different parts of the kingdom. In the year 1736, William St. Clair, Esq., of Roslin, who was then Grand Master of Scotland, was under the necessity of disposing his estate ;—and, as he had no children, he was anxious that the office of Grand Master should not be vacant at his death."—*Lawrie, page 104.*

The only fact to be noticed, is, that the Grand Lodge continued its annual assemolies at Kilwinning, and that it was not the Grand Lodge, but "the Lodge of that village, which gave charters &c." *Lawrie, p. 100.* Kilwinning is a village 28 miles S. W. of Glasgow. What sort of a Grand Lodge the masons and hammermen of Scotland were wont to hold there, under the St. Clairs of Roslin, is best explained by the deeds quoted above.

Kilwinning Lodge holds much the same rank in Scotland, as the York Lodge in England. It gives charters like the Grand Lodge ; and to have sprung from Kilwinning, or York, is a great boast among the free masons of

continental Europe. It derived its glory from the masonic courts held there; and the St. Clairs, their fame, from their office of judges. The erection of Roslin Chapel, by William St. Clair, Earl of Caithness and Orkney, 1446 to 1479, was the first work of splendid architecture in Scotland, and gained him a great name. He caused artificers to be brought from other regions, and foreign kingdoms. He caused draughts to be made on boards; and these the carpenters carved for patterns to the masons, that they might cut the same in stone. One of the centre pillars is wreathed, and is called *the Apprentice's*. The master of the masons, being unable to understand a model furnished him, went abroad for instructions; and, during his absence, an apprentice did the work. Two heads, in that chapel, represent the Master and the Apprentice; the former, frowning, the latter, with a scar in the forehead, murdered by the envious master.—*Rees' E'g. Art. Roslyn*.

These circumstances more nearly approach the fiction of Hiram Abiff, than any historical facts within our knowledge. The temple, the trestle board, the envious assault, the ignoble death, and the exalted fame of old Hiram, suit the dark age of Scotland, and an apprentice boy, much better than glorious Jerusalem, and the chosen friend of King Solomon. So the German masons, by a public embassy, hunted after their venerable mysteries, in the caves of Old Aberdeen!—*Robison, p. 64*.

Be the fiction of Hiram Abiff founded on what it may, or even like the Royal Arch, without a foundation, it is certain, that, until 1736, Freemasonry had neither Grand Master, nor Grand Lodge in Scotland, except the Earls of Roslin, and their judicial courts; and these were no more to Freemasonry, than building castles on the earth, is to building castles in the air. In 1736, Freemasonry was yet in its teens,—but it had planted itself in the four quarters of the earth. Certain Scotchmen in France, had manufactured the *Scotch degrees*, so early as 1728; and it was high time some stir in the matter was made at

home, eight years after. Its beginning is recorded by *Lawrie*, p. 147, and *Freemasons' Companion*, p. 86; and the records afford a fine example of masonic consistency. Four Lodges at Edinburgh, mindful of the London four, transmitted to all the Lodges of Scotland, A. D. 1736, the following circular:—

BRETHREN,

The four lodges in and about Edinburgh having taken to their serious consideration, the great loss that *masonry* has sustained through the want of a grand master, authorized us to signify to you, our good and worthy brethren, our hearty desire and firm intention, to choose a grand master for Scotland; and, in order that the same may be done with the greatest harmony, we hereby invite you (as we have done all the other regular lodges known by us) to concur in such a great and good work, whereby it is hoped masonry may be restored to its ancient lustre in this kingdom: and for effectuating this laudable design, we humbly desire that betwixt this and Martinmas day next, you will be pleased to give us a brotherly answer, in relation to the election of a grand master, which we promise to be on St. Andrew's day for the first time, and ever thereafter to be on St. John the Baptist's day, or as the grand lodge shall appoint by the majority of voices, which are to be collected from the masters and wardens of all the regular lodges then present, or by proxy to any master mason or fellow craft in any lodge in Scotland: and the election is to be held in Mary's Chapel. All that is hereby proposed is for the advancement and prosperity of masonry, in its greatest and most charitable perfection. We hope and expect a suitable return; wherein if any lodge are defective, they are themselves only to blame. We heartily wish you all manner of success and prosperity, and ever are, with great respect, your affectionate and loving brethren, &c.

The names of the subscribers ought to have been preserved; and, if good names they would have been. They state one fact in the teeth of their own history, viz., that the order had sustained great loss for the want of a Grand Master! This was disrespectful to William St. Clair of Roslin, Esq., hereditary judge of the masons and hammermen.

When St. Andrew's day came, thirty-three lodges appeared by themselves, or their proxies. The first thing done, after calling the roll, William St. Clair gave in the following resignation:—

I, William St. Clair, of Roslin, Esq., taking into my consideration that the Masons in Scotland, did, by several deeds, constitute and appoint William and Sir William St. Clairs of Roslin, my ancestors, and their heirs, to be their patrons, protectors, judges or masters; and that my holding or claiming any such jurisdiction, right, or privilege, might be prejudicial to the craft and vocation of masonry, whereof I am a member, and I being desirous to advance and promote the good and utility of the said craft of masonry, to the utmost of my power, do, therefore, hereby, for me and my heirs, renounce, quit claim, overgive, and discharge all right, claim, or pretence that I, or my heirs, had, have, or any ways may have, pretend to or claim, to be patron, protector, judge, or master of the masons in Scotland, in virtue of any deed or deeds made and granted by the said masons, or of any grant or charter made by any of the kings of Scotland, to and in favour of the said William and Sir William St. Clairs of Roslin, my predecessors; or any other manner of way whatsoever, for now and ever: and I bind and oblige me, and my heirs, to warrant this present renunciation and to discharge it at all hands: and I consent to the registration hereof in the books of Council and Session, or any other judges books competent, therein to remain for preservation.

“After this resignation was read and ordered to be preserved in the records of the Grand Lodge, the brethren proceeded to the election of Grand Master. To this high office, William St. Clair Esq., of Roslin, was unanimously chosen.” *Lawrie, p. 150.* So this gentleman was hereditary grand master of Masons and Hammermen in Scotland, and the want of a grand master caused the Masons to assemble at Edinburgh to choose one; whereupon this gentleman resigned the office of grand master, and the assembled Masons elected him to the high office of grand master: which is truly the beginning of the mystery and craft of Freemasonry in Scotland. Then honest Masonry became Freemasonry in North Britain. The struggle for the supremacy of 24th June, ended in the defeat of the patron of English lodges; St. Andrew in his own mountains, being an overmatch for St. John. *Lawrie, p. 152*

From this time forward, a record was kept of the doings of the grand lodge. Kilwinning gave them some trouble, on the score of precedence; (*Lawrie, p. 162;*) and the Royal Infirmary of Edinburgh afforded them the first op-

portunity of laying a corner stone. Their minutes read, like a school boy's diary ; they annually name the grand officers, and generally add : " no event has happened this year worthy of notice." But come to the matter of laying a corner stone, and that is, with them, boy's holiday, when he gives a full page of particulars, perfectly delighted with his marbles, and his playmates, and his top.

We need not follow the history in this direction. When the grand lodge was once put in motion, it gave charters and dispensations for *working* in the three degrees of St. John's masonry, according to *immemorial* custom, which was the custom of the grand lodge of London. They entered into competition with the London lodge, in Sweden, France, Germany, and Austria ; and speculated on their own account, in sales and dues to a great extent. The Kirk of Scotland first took them seriously in hand, A. D. 1745, at the setting of the Synod in Glasgow ; but they strengthened and increased in numbers, wealth, and influence, until their grand secretary was able to publish their history, from the time of the probable origin of their order, among the pyramids of Egypt, to A. D. 1804, a handsome octavo, bound in calf and gilt : and that history obtains a place in the last edition of the *Cyclopædia Britannica*. It seems too much to believe that such a mushroom can have taken a conspicuous place among the cedars ; but it is so, and we have only to examine its own root and stem and top, to know, that it is the growth of a night, and the production of a dunghill. Let Mr. Lawrie and the grand lodge of Scotland answer, if they can, not with swelling words, and extracts of Greek, and of French Latin ; but with matters of fact, to show that the Masons and hammermen, who chose William St. Clair and his heirs, for their patrons and judges, were Free Masons, haltered and sworn to secrecy on the Bible, under penalty of being cut in sunder. It is not possible ; the St. Clairs were honorable ; but he that *disponed* the family estate, parted also with some honor in return for the appointment of masonic *Grand Master*.

EXTRACT OF PROF. STUART'S LETTER.

Andover, December 22, 1829.

To the Suffolk Committee in Boston, appointed to inquire into the nature, principles, and tendency of Freemasonry.

GENTLEMEN,

In answer to your inquiries respecting any traces of the history of Freemasonry in ancient times, I reply that it has not been my lot to find any thing of this nature, in any book that I have ever pe used, either in any of the Asiatic or European languages. I take it to be a point conceded by all literary men, that no such traces exist, in any ancient record whatever.

The pretence that Freemasonry was known in the time of Solomon, is refuted by the internal evidence which Masonic books themselves contain. For ex mple, they tell us that Hiram Abiff, the Grand Master Mason, was killed by Jubela, Jubelo, and Jubelum. It happens unfortunately, however, that these names are formed, (and that by no very *skilful master*,) from the Latin language, and not from the Hebrew, to which they bear not the slightest resemblance. All Hebrew names are significant, and have a Hebrew shape; and it requires but a moderate share of skill, to detect gross imposture in this pretended history of Hiram Abiff.

The same is manifestly the case, in regard to a large class of names, which are given out by masonic books as very ancient; e. g., Buh, Giblinites, Toulumith, Lisha, Jaobert, Tito, Harrodin, Juba, Animani, (which the books say means, *I am, that I am*,) Jubilum, Akirop, Sidach, Solo, and many others. If the meaning of Masonic books be, what it seems to be, that these have come down from the days and the language of Solomon, it is gross imposture. These names would, for the most part, be as good Hebrew, as *Abraacadabra* is English.

If what the books state, also, about the use of such names as Jah, Jevah, Jovah, Shaddai, be true, (names of the adorable Godhead, in the Hebrew language, and introduced, it would seem, by some Masons who had a smattering of the Hebrew language;) if it be true that these names are used in the connexion and manner in which the books of Masons declare them to be, then it is certain that the name of God is profanely used. And what can I say of the Animani, which is pretended to mean, *I am, that I am*? I confess that I cannot help shuddering at the manner in which this is stated to be used, in books published by members of the Masonic fraternity. Whether the accounts, however, from which I take this, are true, is of course more than I am able to v uch for. It is only on the supposition that they are so, that my remarks can have any bearing on the subject of Masonry.

If these accounts are true, then it is time that every man in our community should know it.

If these accounts are not true, the Masons owe it to themselves, and to the world, to vindicate themselves from such charges. Especially is this the case, inasmuch as these charges are made by men of good standing, of unimpeachable integrity and veracity, and who have a *personal* acquaintance with all the secrets of Masonry. For my part I shall be exceedingly glad to see these charges refuted; as it would greatly relieve my mind in regard to many estimable men, belonging to the Masonic order. But I see no way to get rid of the force of the testimony in question, until a counter-statement is made, which is worthy of credibility.

For a long time, I neither knew nor cared much about this subject. But recent attention to it, has filled me with astonishment; and as to some things contained in it, with horror. The trifling with oaths, and with the awfulness of the ever blessed God, is a feature which I cannot contemplate but with deep distress.

I am, Gentlemen,
Your Friend and Ob't Serv't,
MOSES STUART.